Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Qiyamah

Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

لاَ أُقْسِمُ بِيَوْمِ الْقِيَـمَةِ

75:1 Nay! I swear by the Day of Resurrection.

وَلاَ أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

75:2 And nay!

I swear by An-Nafs Al-Lawwamah.

أَيَحْسَبُ الإِنسَـنُ أَلَّن نَّجْمَعَ عِظَامَهُ

75:3 Does man think that We shall not assemble his bones?

بَلَى قَـدِرِينَ عَلَى أَن نُّسَوِّىَ بَنَانَهُ

75:4 Yes,

We are able to put together in perfect order the tips of his fingers.

بَلْ يُرِيدُ الإِنسَـنُ لِيَفْجُرَ أَمَامَهُ

75:5 Nay!

Man desires to break out ahead of himself.

يَسْـَلُ أَيَّانَ يَوْمُ الْقِيَـمَةِ

75:6 He asks:

"When will be this Day of Resurrection''

فَإِذَا بَرِقَ الْبَصَرُ

75:7 So, when Bariqa the sight.

وَخَسَفَ الْقَمَرُ

75:8 And the moon will be eclipsed.

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ

75:9 And the sun and moon will be joined together.

يَقُولُ الإِنسَـنُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ

75:10 On that Day man will say:

"Where (is the refuge) to flee''

كَلاَّ لاَ وَزَرَ

75:11 No! There is no refuge!

إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

75:12. Unto your Lord will be the place of rest that Day.

يُنَبَّأُ الإِنسَـنُ يَوْمَئِذِ بِمَا قَدَّمَ وَأَخَّرَ

75:13. On that Day man will be informed of what he sent forward, and what he left behind.

بَلِ الإِنسَـنُ عَلَى نَفْسِهِ بَصِيرَةٌ

75:14. Nay!

Man will be well informed about himself,

وَلَوْ أَلْقَى مَعَاذِيرَهُ

75:15. Though he may put forth his excuses.

The Oath about the Final Return on the Day of Resurrection and the Refutation against the Plots of the Thinkers

It has been mentioned previously on more than one occasion that if the thing that is being sworn about is something that is being negated, then it is permissible to use the word "**La**'' (Nay) before the oath to emphasize the negation.

Here, what is being sworn about is the affirmation of the final abode and the refutation against the claim of the ignorant that the resurrection of bodies will not occur. This is why Allah says,

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ (١)

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (٢)

Nay! I swear by the Day of Resurrection.

And nay! I swear by **An-Nafs Al-Lawwamah**.

Qatadah said,

"This means, I swear by both of these things.''

This has also been reported from Ibn `Abbas and Sa`id bin Jubayr.

Concerning the Day of Judgement, it is well known what it is.

In reference to **An-Nafs Al-Lawwamah**, Qurrah bin Khalid reported from Al-Hasan Al-Basri that he said about this Ayah,

"Verily, by Allah, we think that every believer blames himself. He says (questioning himself),

`What did I intend by my statement What did I intend by my eating?

What did I intend in what I said to myself?'

However, the sinner proceeds ahead and he does not blame himself.''

Ibn Jarir recorded from Sa`id bin Jubayr that he said concerning Allah's statement, وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (And nay! I swear by **An-Nafs Al-Lawwamah**)

"He criticizes himself in good and bad.''

Similar has been reported from `Ikrimah.

Ibn Abi Najih reported from Mujahid:

"He is sorry for what he missed (of good deeds) and he blames himself for it.''

Allah said;

أَيَحْسَبُ الْإِنسَانُ أَلَّن نَجْمَعَ عِظَامَهُ (٣)

Does man think that We shall not assemble his bones?

meaning, `on the Day of Judgement does he think that We are not able to return his bones and gather them from their various places'

بَلَى قَادِرِينَ عَلَى أَن نُّسَوِّيَ بَنَانَهُ (٤)

Yes, We are able to put together in perfect order the tips of his fingers.

meaning, `does man think that We will not gather his bones Surely, We will gather them and We are quite able to put together his fingertips.

This means Our power is suitable to gather (and recreate) them, and if We wished We could surely resurrect him with more than what he originally

had. We could make his **Banan**, which are the tips of his fingers, all equal (in length).'

Concerning Allah's statement,

بَلْ يُرِيدُ الْإِنسَانُ لِيَفْجُرَ أَمَامَهُ (٥)

Nay! Man desires to break out ahead of himself.

Sa`id reported from Ibn `Abbas that he said,

"This means to proceed forward.''

Mujahid said about, لِيَفْجُرَ أَمَامَهُ (to break out ahead of himself).

"This means that he wants to proceed ahead following his own whims.''

Ali bin Abi Talhah reported from Ibn `Abbas that he said,

"This refers to the disbeliever who denies the Day of Reckoning.''

Ibn Zayd said the same thing.

Thus, Allah says after this,

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ (٦)

He asks: "When will be this Day of Resurrection''

meaning, he says when will the Day of Judgement be His question is only a question of denying its occurrence, and rejecting its existence.

This is as Allah says,

وَيَقُولُونَ مَتَى هَـذَا الْوَعْدُ إِن كُنتُمْ صَـدِقِينَ قُل لَّكُم مِّيعَادُ يَوْمٍ لاَّ تَسْتَـخِرُونَ عَنْهُ سَاعَةً وَلاَ تَسْتَقْدِمُونَ

And they say: "When is this promise if you are truthful''

Say:

"The appointment to you is for a Day, which you cannot put back for an hour nor put forward.'' (34:29-30)

Here Allah says,

فَإِذَا بَرِقَ الْبَصَرُ (٧)

So, when **Bariqa** the sight.

Abu `Amr bin Al-`Ala' recited this Ayah as **Bariqa** with a **Kasrah** under the letter Ra, which means to be diminished. That which he (Abu `Amr) has said resembles the statement of Allah,

لاَ يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ

Their gaze returning not towards them. (14:43)

meaning, they will be looking this way and that way in horror. Their gaze will not be able to rest upon anything due to the severity of the terror on that Day.

Others recited it as **Baraqa** with a **Fathah** over the letter Ra, and its meaning is close to the first recitation (**Bariqa**).

The intent here is that the eyes will be dazzled, humbled, diminished, and humiliated on the Day of Judgement due to the severity of the horrors and the greatness of the matters that they will witness on that Day.

Concerning Allah's statement,

وَخَسَفَ الْقَمَرُ (٨)

And the moon will be eclipsed.

meaning, its light will go away.

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ (٩)

And the sun and moon will be joined together.

Mujahid said, "They will be rolled up.''

In explaining this Ayah, Ibn Zayd recited the following Ayat,

إِذَا الشَّمْسُ كُوِّرَتْ

وَإِذَا النُّجُومُ انكَدَرَتْ

When the sun is wound round and its light is lost and is overthrown, and when the stars fall. (81:1,2)

It has been reported from Ibn Mas`ud that he recited the Ayah as,

وَجُمِعَ بَيْنَ الشَّمْسُ وَالْقَمَرُ

and the sun and the moon will be joined between each other.

Allah said,

يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ (١٠)

On that Day man will say: "Where (is the refuge) to flee''

meaning, the human will see these horrors on the Day of Judgement and he will want to flee. He will say, "Where (is the place) to flee to'' This means, where is the escape or refuge?

Allah then says,

كَلَّا لَا وَزَرَ (١١)

إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ (١٢)

No! There is no refuge! Unto your Lord will be the place of rest that Day.

Ibn Mas`ud, Ibn `Abbas, Sa`id bin Jubayr and several others of the Salaf said,

"There will be no salvation.''

This Ayah is similar to Allah's statement,

مَا لَكُمْ مِّن مَّلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِّن نَّكِيرٍ

You will have no refuge on that Day nor there will be for you any denying. (42:47) meaning, `there will be no place for you to hide.'

This is like what Allah says here, لَا وَزَرَ (There is no refuge).

meaning, `there will be no place for you to seek shelter.'

Thus, Allah says, لِى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ (Unto your Lord will be the place of rest that Day).

meaning, the place of return and the final destination. The Deeds of Man will be placed before Him on the Day of Judgement

Then Allah says,

يُنَبَّأُ الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ (١٣)

On that Day man will be informed of what he sent forward, and what he left behind.

meaning, he will be informed of all of his deeds, the old of them and the recent of them, the first of them and the last of them, the small of them and the large of them.

This is as Allah says,

وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

And they will find all that they did, placed before them, and your Lord treats no one with injustice. (18:49)

Likewise, Allah says here,

بَلِ الْإِنسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ (١٤)

وَلَوْ أَلْقَى مَعَاذِيرَهُ (١٥)

Nay! Man will be well informed about himself, though he may put forth his excuses.

> meaning, he will be a witness against himself, knowing full well what he did, even though he will try to make excuses and deny it.

This is as Allah says,

اقْرَأْ كَتَـبَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

> (It will be said to him): "Read your book. You are sufficient as a reckoner against yourself this Day.''

Ali bin Abi Talhah reported that Ibn `Abbas said,

بَلِ الْإِنسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ

Nay! Man will be well informed about himself.

> "His hearing, his sight, his two hands, his two legs and his limbs.''

Qatadah said, "This means he is a witness against himself.''

In another narration from Qatadah he said,

> "By Allah! If you wish to see him, you would see him as someone who sees the shortcomings of the people and their sins, yet he is heedless of his own sins.''
>
> It used to be said,
>
> "Verily, it is written in the **Injil**: `O Son of Adam, do you see the small splinters in the eye of your brother and disregard the tree stump that is in your eye, so you do not see it'''

Mujahid said, **وَلَوْ أَلْقَى مَعَاذِيرَهُ** (Though he may put forth his excuses).

"This means, even though he argues in defense of it, he is a witness against it.''

Qatadah said, وَلَوْ أَلْقَى مَعَاذِيرَهُ (Though he may put forth his excuses).

"Even though he will try to make false excuses on that Day, they will not be accepted from him.''

As-Suddi said, وَلَوْ أَلْقَى مَعَاذِيرَهُ (Though he may put forth his excuses).

"This means his argument.''

This is as Allah says,

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلاَّ أَن قَالُواْ وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ

There will then be no **Fitnah** for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah.'' (6:23)

Allah also says,

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَىْءٍ أَلاَ إِنَّهُمْ هُمُ الْكَـذِبُونَ

On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you (O Muslims). And they think that they have something. Verily, they are liars! (58:18)

Al-`Awfi reported from Ibn `Abbas: وَلَوْ أَلْقَى مَعَاذِيرَهُ (Though he may put forth his excuses).

"This is apologizing. Haven't you heard that Allah said,

لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ

The Day when their excuses will be of no profit to wrongdoers. (40:52)

and He says,

وَأَلْقَوْاْ إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ

And they will offer submission to Allah on that Day. (16:87)

and He says,

فَأَلْقَوُاْ السَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوءٍ

Then they will (falsely) submit: "We used not to do any evil.'' (16:28)

and their statement,

وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ

By Allah, our Lord, we were not those who joined others in worship with Allah. (6:23)''

لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

75:16 Move not your tongue concerning to make haste therewith.

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ

75:17 It is for Us to collect it and that it be recited.

فَإِذَا قَرَأْنَـهُ فَاتَّبِعْ قُرْءَانَهُ

75:18 And when We have recited it to you, then follow its recitation.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

75:19 Then it is for Us to make it clear.

كَلاَّ بَلْ تُحِبُّونَ الْعَاجِلَةَ

75:20 But no!

Rather you love the present life of this world,

وَتَذَرُونَ الاٌّخِرَةَ

75:21 And neglect the Hereafter.

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ

75:22 Some faces that Day shall be Nadirah.

إِلَى رَبِّهَا نَاظِرَةٌ

75:23 Looking at their Lord.

وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ

75:24 And some faces that Day will be Basirah,

تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ

75:25 Thinking that some calamity is about to fall on them.

How the Prophet received the Revelation

This is Allah teaching to His Messenger that how to receive the revelation from the angel. For verily, he (the Prophet) was rushing in his attempts to grasp the revelation and he would be reciting the revelation with the angel while he was reciting it. Therefore, Allah commanded him that when the angel brings some revelation to him he should just listen. Allah would make sure to collect it in his chest, and He would make it easy for him to recite it in the same way that it was revealed to him. Allah would explain it, interpret it and clarify it for him. So

- the first phase was gathering it in his chest,

- the second phase was recitation and
- the third phase was its explanation and clarification of its meaning.

Thus, Allah says,

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ (١٦)

Move not your tongue concerning to make haste therewith.

meaning, with the Qur'an.

This is as Allah says,

وَلاَ تَعْجَلْ بِالْقُرْءانِ مِن قَبْلِ إَن يُقْضَى إِلَيْكَ وَحْيُهُ وَقُل رَّبِّ زِدْنِى عِلْماً

And be not in haste with the Qur'an before its revelation is completed to you, and say:

"My Lord! Increase me in knowledge.'' (20:114)

Then Allah says,

إِنَّ عَلَيْنَا جَمْعَهُ ...

It is for Us to collect it,

meaning, `in your chest.'

... وَقُرْآنَهُ (١٧)

and that it be recited.

meaning, `that you recite it.'

فَإِذَا قَرَأْنَاهُ ...

And when We have recited it to you,

meaning, `when the angel has recited it to you from Allah,'

... فَاتَّبِعْ قُرْآنَهُ (١٨)

then follow its recitation.

meaning, `listen to it then recite it as he taught you to recite it.'

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ (١٩)

Then it is for Us to make it clear.

> meaning, `after memorizing it and reciting it, We will explain it to you, clarify it and inspire you with its meaning according to what We intended and legislated.'

Imam Ahmad recorded from Ibn `Abbas that he said that

> the Messenger of Allah used to struggle very hard to grasp the revelation and he used to move his lips (rapidly with the recitation).
>
> The narrator, Sa`id, then said, "Ibn `Abbas said to me, `I will move my lips like the Messenger of Allah used to move his lips (in order to show you).'"
>
> Then, the sub narrator said, "And Sa`id said to me, `I will move my lips like I saw Ibn `Abbas moving his lips (in order to show you).'"
>
> Then Allah revealed,
>
> لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ
>
> إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ
>
> Move not your tongue concerning to make haste therewith. It is for Us to collect it and that it be recited.)

Ibn `Abbas said,

> "This means He will collect it in his chest to recite it.
>
> فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ
>
> And when We have recited it to you, then follow its recitation.

meaning, listen to it and pay attention.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

Then it is for Us to make it clear (to you).

> So after this, when Jibril would leave, he would recite it as Jibril had taught him to recite it.''

This has also been recorded by Al-Bukhari and Muslim.

Al-Bukhari's wording says,

> "So whenever Jibril would come to him he would be silent, and when Jibril had left he would recite it just as Allah, the Mighty and Sublime had promised him.''

The Cause of rejecting the Day of Judgement is Love of the World and Heedlessness of the Hereafter

Concerning Allah's statement,

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ (٢٠)

وَتَذَرُونَ الْآخِرَةَ (٢١)

But no! Rather you love the present life of this world. And neglect the Hereafter.

meaning, the only thing that has caused them to reject the Day of Judgement and oppose the true revelation and the Mighty Qur'an Allah revealed to His Messenger is that their only concern is the present worldly life. They are preoccupied and distracted from the Hereafter.

Seeing Allah in the Hereafter

Then Allah says,

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ (٢٢)

Some faces that Day shall be **Nadirah**.

which comes from the word **Nadarah**, which means splendid, radiant, glowing, delighted with goodness.

إِلَى رَبِّهَا نَاظِرَةٌ (٢٣)

Looking at their Lord.)

meaning, they will see Him with their very eyes.

This is just as was recorded by Al-Bukhari in his Sahih,

إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا

Verily, you all will see your Lord with your own eyes.

The believers seeing Allah in the abode of the Hereafter has been confirmed in the authentic Hadiths from numerous routes of transmission with the scholars of Hadith. It is not possible to deny this or refuse it. Examples would be the Hadiths of Abu Sa`id and Abu Hurayrah, and they are both recorded in the Two Sahihs. They both mentioned that some people said,

"O Messenger of Allah! Will we see our Lord on the Day of Judgement''

The Prophet said,

هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْسَ دُونَهُمَا سَحَابٌ؟

Are you harmed by seeing the sun and the moon when there are no clouds beneath them?

They replied, "No.''

The Prophet then said,

فَإِنَّكُمْ تَرَوْنَ رَبَّكُمْ كَذَلِكَ

Then you will surely see your Lord like that.

In the Two Sahihs it is recorded from Jabir that he said,

"The Messenger of Allah looked at the moon on a night when it was full, and he said,

إِنَّكُمْ تَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَلَا قَبْلَ غُرُوبِهَا، فَافْعَلُوا

> Verily, you will see your Lord just as you see this moon! So if you are able to avoid missing a prayer before the rising of the sun (**Fajr** prayer) or before its setting (**`Asr** prayer) then do so.''

Among the Hadiths, which Muslim was alone in recording, is a narration from Suhayb that the Prophet said,

إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ قَالَ يَقُولُ اللهُ تَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ، وَهِيَ الزِّيَادَةَ

> When the people of Paradise enter the Paradise, Allah will say, `Do you want me to give you anything extra'
>
> They will say, `Haven't You whitened our faces, haven't You entered us into Paradise and saved us from the Fire'
>
> Then He will remove the veil and they will not be given anything more beloved to them than looking at their Lord, and that will be the extra (**Ziyadah**).
>
> Then he recited this Ayah,

لِّلَّذِينَ أَحْسَنُواْ الْحُسْنَى وَزِيَادَةٌ

> For those who have done good is the best and extra (**Ziyadah**). (10:26)

Also among the Hadiths, which Muslim was alone in recording, is the Hadith of Jabir in which the Prophet said,

إِنَّ اللهَ يَتَجَلَّى لِلْمُؤْمِنِينَ يَضْحَك

Verily, Allah will appear before the believers while He is laughing.

This will take place on the open plains of the Resurrection place.

In some of these Hadiths, it mentions that the believers will be looking at their Lord on the open plains and some mention that this will occur in the Gardens of Paradise.

If it were not due to fear of taking up a lot of space, we would present all of these Hadiths with their routes of transmission and wordings from those that are in the Sahih collections, the collections of good narrations, the Musnad collections and the Sunan collections. However, we have mentioned this in separate places in this **Tafsir**, and Allah is the Giver of success. This issue is something that the Companions, the Successors and the **Salaf** of this nation have agreed upon, and all praise is due to Allah. It is something that is agreed upon between the Imams of Islam and the guides of all mankind.

Blackening of the Faces of the Disobedient People on the Day of Judgement

Allah says,

وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ (٢٤)

تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ (٢٥)

And some faces that Day will be **Basirah**. Thinking that some calamity is about to fall on them.

These are the faces of the sinners that will be **Basirah** on the Day of Judgement.

Qatadah said, "This means gloomy.''

As-Suddi said, "Their (the faces) color will change.''

تَظُنُّ Thinking, meaning, they will be certain.

أَن يُفْعَلَ بِهَا فَاقِرَةٌ that some calamity is about to fall on them.

Mujahid said, "A disaster.''

Qatadah said, "An evil.''

As-Suddi said, "They will be certain that they are going to be destroyed.''

Ibn Zayd said, "They will think that they are going to enter into the Hellfire.''

This situation is similar to Allah's statement,

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

> On the Day when some faces will become white and some faces will become black. (3:106)
>
> Similarly Allah says,
>
> وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ
>
> ضَـحِكَةٌ مُّسْتَبْشِرَةٌ
>
> وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ
>
> تَرْهَقُهَا قَتَرَةٌ
>
> أُوْلَـئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ
>
> Some faces that Day will be bright. Laughing, rejoicing at the good news.
>
> And other faces, that Day will be dust-stained; darkness will cover them, such will be the disbelieving, wicked. (80:38-42)
>
> Allah also says,
>
> وُجُوهٌ يَوْمَئِذٍ خَـشِعَةٌ
>
> عَامِلَةٌ نَّاصِبَةٌ
>
> تَصْلَى نَاراً حَامِيَةً
>
> Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire. (88:2-4)
>
> until Allah says,
>
> وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ

لِّسَعْيِهَا رَاضِيَةٌ فِى جَنَّةٍ عَالِيَةٍ

(Other) faces that Day will be joyful. Happy with their endeavor. In a lofty Paradise. (88:8-10)

And there are other similar Ayat and discussions (in the Qur'an).

كَلاَّ إِذَا بَلَغَتِ التَّرَاقِىَ

75:26 Nay, when it reaches to the collarbones.

وَقِيلَ مَنْ رَاقٍ

75:27 And it will be said: "Who can cure him''

وَظَنَّ أَنَّهُ الْفِرَاقُ

75:28 And he will think that it was the parting;

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ

75:29 And one shank will be joined with another shank.

إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ

75:30 The drive will be on that Day to your Lord!

فَلاَ صَدَّقَ وَلاَ صَلَّى

75:31 So, he neither believed nor prayed!

وَلَـكِن كَذَّبَ وَتَوَلَّى

75:32 But on the contrary, he denied and turned away!

ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى

75:33 Then he walked in conceit to his family admiring himself!

أَوْلَى لَكَ فَأَوْلَى

75:34 Woe to you! And then woe to you!

ثُمَّ أَوْلَى لَكَ فَأَوْلَى

75:35. Again, woe to you! And then woe to you!

أَيَحْسَبُ الإِنسَـنُ أَن يُتْرَكَ سُدًى

75:36 Does man think that he will be left neglected

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَى

75:37 Was he not a Nutfah of semen emitted

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى

75:38 Then he became an `Alaqah; then shaped and fashioned in due proportion.

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالاٌّنثَى

75:39 And made of him two sexes, male and female.

أَلَيْسَ ذَلِكَ بِقَـدِرٍ عَلَى أَن يُحْيِىَ الْمَوْتَى

75:40 Is it not so then, that He would be able to give life to the dead

Certainty will Occur at the Time of Death. Allah Informs of the Condition at the Time of Death and What Terrors it Contains.

May Allah make us firm at that time with the Firm Statement. Allah says,

كَلَّا إِذَا بَلَغَتْ التَّرَاقِيَ (٢٦)

Nay, when it reaches to the collarbones.

If we make the word "**Kalla**" negative, then this Ayah means,

> `O son of Adam! You are not able to deny that which I informed you of at that time (death). This will become something witnessed by you with your own eyes.'

If we consider the word "**Kalla**" to be a word of affirmation, then this would be the most obvious meaning. In this case it would mean that

> it is certainly true when the soul reaches the collarbones -
>
> meaning, `your soul will be pulled out of your body and it will reach your collarbones.'
>
> This is similar to Allah's statement,
>
> فَلَوْلاَ إِذَا بَلَغَتِ الْحُلْقُومَ
>
> وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ
>
> وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَـكِن لاَّ تُبْصِرُونَ
>
> فَلَوْلاَ إِن كُنتُمْ غَيْرَ مَدِينِينَ
>
> تَرْجِعُونَهَآ إِن كُنتُمْ صَـدِقِينَ
>
> Then why do you not (intervene) when (the soul of the dying person) reaches the throat And you at the moment are looking on, but We are nearer to him than you, but you see not, then why do you not if you are exempt from the reckoning and recompense, bring back the soul, if your are truthful? (56:83-87)
>
> Thus, Allah similarly says here,
>
> كَلَّا إِذَا بَلَغَتْ التَّرَاقِيَ
>
> وَقِيلَ مَنْ رَاقٍ (٢٧)
>
> Nay, when it reaches to the collarbones. And it will be said: "Who can cure him

Ikrimah reported from Ibn `Abbas that he said,

"Meaning, who is the person who recites divine prayers of healing so that he may come and cure him''

Abu Qilabah made a similar statement when he said, وَقِيلَ مَنْ رَاقٍ (And it will be said: "Who can cure him)

"This means who is the doctor that can cure him''

Qatadah, Ad-Dahhak and Ibn Zayd all have similar statements.

And Allah say,

وَظَنَّ أَنَّهُ الْفِرَاقُ (٢٨)

And he will think that it was the parting;

Ali bin Abi Talhah reported from Ibn `Abbas that he said concerning the Ayah,

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ (٢٩)

And one shank will be joined with another shank.

"This is the last day of the days of this world and the first day of the days of the Hereafter. So there will be hardships that will meet (more) hardships, except for he whom Allah has mercy upon.''

Ikrimah said,

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ

And one shank will be joined with another shank.

"The great matter (will be joined) with the great matter.''

Mujahid said, "A test (will be joined) with a test.''

Al-Hasan Al-Basri said concerning Allah's statement, وَالْتَفَّتِ السَّاقُ بِالسَّاق (And one shank will be joined with another shank).

"These are your two shins when they are bound together.''

In another narration from him (Al-Hasan) he said,

"His two legs have died and they will not carry him while he used to walk around on them.''

Concerning Allah's statement,

إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ (٣٠)

The drive will be on that Day to your Lord!

meaning, the place of return and the destination. This is that the soul ascends into the heavens and Allah says,

"Return my servant to the earth, for verily, I have created them from it, I return them into it, and from it I will bring them out at another time.''

This has been reported in the lengthy Hadith of Al-Bara'.

Verily, Allah says,

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُم حَفَظَةً حَتَّى إِذَا جَآءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لاَ يُفَرِّطُونَ

ثُمَّ رُدُّواْ إِلَى اللَّهِ مَوْلَـهُمُ الْحَقِّ أَلاَ لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَـسِبِينَ

He is the Irresistible (Supreme), over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty.

Then they are returned to Allah, their True Master. Surely, for Him is the judgement and He is the swiftest in taking account. (6:61, 62)

Mentioning the Case of the Denier

Allah says,

فَلَا صَدَّقَ وَلَا صَلَّى (٣١)

وَلَكِن كَذَّبَ وَتَوَلَّى (٣٢)

So, he neither believed nor prayed! But on the contrary, he denied and turned away!

This is to inform about the disbeliever who used to deny the truth in his heart in the abode of this worldly life, and he used to turn away from acting according to its way. Thus, there is no good in him, internally or externally.

Therefore, Allah says,

فَلَا صَدَّقَ وَلَا صَلَّى

وَلَكِن كَذَّبَ وَتَوَلَّى

ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى (٣٣)

So he neither believed nor prayed! But on the contrary, he denied and turned away!

Then he walked in conceit (full pride) to his family admiring himself!

meaning, stubborn, cruel, obstinate, wanton, lazy, having no concern and doing no deeds.

This is similar to Allah's statement,

وَإِذَا انقَلَبُواْ إِلَى أَهْلِهِمْ انقَلَبُواْ فَكِهِينَ

And when they returned to their own people, they would return jesting. (83:31)

Allah also says,

إِنَّهُ كَانَ فِى أَهْلِهِ مَسْرُوراً

إِنَّهُ ظَنَّ أَن لَّن يَحُورَ

Verily, he was among his people in joy! Verily, he thought that he would never come back (to Us)! (84:13,14)

meaning, return.

بَلَى إِنَّ رَبَّهُ كَانَ بِهِ بَصِيراً

Yes! Verily, his Lord has been ever beholding him! (84:15)

Ad-Dahhak reported from Ibn `Abbas that he said, ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى (Then he walked in conceit to his family admiring himself!)

"This means arrogantly''

Qatadah and Zayd bin Aslam both said, "Strutting.''

Allah then says,

أَوْلَى لَكَ فَأَوْلَى (٣٤)

ثُمَّ أَوْلَى لَكَ فَأَوْلَى (٣٥)

Woe to you! And then woe to you!

Again, woe to you! And then woe to you!

This is a definite warning and threat from Allah to those who disbelieve in Him and strut about when walking.

This means, `you deserve to strut like this while you have disbelieved in your Creator and Maker.'

This is what is commonly said in this type of situation in order to mock and intimidate (someone).

This is as Allah says,

ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ

Taste you (this)! Verily you were (pretending to be) the mighty, the generous! (44:49)

Similarly, Allah says,

كُلُواْ وَتَمَتَّعُواْ قَلِيلاً إِنَّكُمْ مُّجْرِمُونَ

Eat and enjoy yourselves for a little. Verily, you are criminals. (77:46)

Allah also says,

فَاعْبُدُواْ مَا شِئْتُمْ مِّن دُونِهِ

So worship what you like besides Him. (39:15)

And like Allah's statement,

اعْمَلُواْ مَا شِئْتُمْ

Do what you will. (41:40)

There are other examples of this as well.

Abu `Abdur-Rahman An-Nasa'i recorded from Sa`id bin Jubayr that he said,

"I mentioned to Ibn `Abbas, أَوْلَى لَكَ فَأَوْلَى - ثُمَّ أَوْلَى لَكَ فَأَوْلَى (Woe to you! And then woe to you! Again, woe to you! And then woe to you!) He (Ibn `Abbas) replied,

`The Messenger of Allah said this to Abu Jahl, then Allah, the Mighty and Sublime, revealed this Ayah.'"

Ibn Abi Hatim recorded from Qatadah that he said concerning Allah's statement, أَوْلَى لَكَ فَأَوْلَى - ثُمَّ أَوْلَى لَكَ فَأَوْلَى (Woe to you! And then woe to you! Again, woe to you! And then woe to you!)

"It is a threat followed by a threat, just as you hear it. They claim that the Prophet of Allah grabbed the clothes of the enemy of Allah, Abu Jahl. The Prophet then said to

him, `Woe to you! And then (again) woe to you! Again woe to you! And then (again) woe to you!' At this the enemy of Allah, Abu Jahl, said, `Are you threatening me, O Muhammad By Allah! Neither you nor your Lord are able to do anything, and verily, I am the mightiest person walking between its (Makkah's) two mountains.'''

Man will not be left Neglected

Allah says,

أَيَحْسَبُ الْإِنسَانُ أَن يُتْرَكَ سُدًى (٣٦)

Does man think that he will be left neglected

As-Suddi said, "Meaning not resurrected.''

Mujahid, Ash-Shafi`i and `Abdur-Rahman bin Zayd bin Aslam, all said,

> "Meaning, he will not be commanded and prohibited.''

Apparently the Ayah includes both meanings.

> - This means that he will not be left neglected in this worldly life, without being commanded and prohibited.
>
> - He also will not be left neglected in his grave unattended to without being resurrected.
>
> Rather he will be commanded and prohibited in this life, and gathered back to Allah in the abode of the Hereafter.

The intent here is to affirm the existence of the abode of the final return and to refute whoever rejects it from the people of deviance, ignorance and stubbornness. Thus, Allah uses the beginning of creation as a proof for the repetition of the creation in His saying,

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَى (٣٧)

Was he not a **Nutfah** of semen emitted?

meaning, was not man a weak drop of sperm from a despised fluid known as semen, that is emitted from the loins into the wombs

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى (٣٨)

Then he became an **`Alaqah**; then shaped and fashioned in due proportion.

meaning, he became a clot, then a lump of flesh, then he was formed and the soul was blown into him. Then he became a perfect creation with healthy limbs, as either a male or a female by the permission and decree of Allah.

Thus, Allah says,

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى (٣٩)

And made of him two sexes, male and female.

Then Allah says,

أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَن يُحْيِيَ الْمَوْتَى (٤٠)

Is it not so then, that He would be able to give life to the dead?

meaning, is not He Who made this perfect creation from this weak drop of sperm able to repeat that as He did originally?

And "the ability to repeat that'' either refers to the origination only, or to both that and the process of perfecting it, according to two different views, as in Allah's saying;

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it; this is easier for Him. (30:27)

The first view is more popular, and Allah knows the best.

Supplication upon Completing this Surah

Abu Dawud recorded from Musa bin Abi A'ishah that he said,

> "A man used to pray on top of his house and whenever he recited, لَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَن يُحْيِيَ الْمَوْتَى (Is it not so then, that He would be able to give life to the dead) he would say,
>
> > `Glory to You, of course.'
>
> So the people asked him about that and he said,
>
> `I heard it from the Messenger of Allah .'''
>
> Abu Dawud was alone in transmitting this Hadith and he did not mention who this Companion was, but there is no harm in that.

This is the end of the Tafsir of Surah **Al-Qiyamah**, all praise and thanks are due to Allah.